



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

elaborate and philosophical treatment; but less eulogistic and more discriminative statements were desirable. The mechanical construction of the books is excellent.—HENRY TODD DEWOLFE.

Die monistische Weltanschauung, dargestellt und geprüft. Von Lic. E. G. Steude, Seminaroberlehrer in Dresden. (Gütersloh: C. Bertelsmann, 1898; pp. 98; M. 1.40.) The theory presented and opposed from the theistic point of view is that of the mechanical development of organic and spirit life from Haeckel's living (*beseelten*) atoms which constitute the only original world-substance. From these atoms, as a product of natural, mechanical development, come reason, the religious emotion, and the categorical imperative (p. 14). Religion is transitional, and should be displaced by philosophy—an extreme to which the disciples of Haeckel go, while he himself would unite this peculiar monism and religion.

In morals, the monistic view is represented by Herbert Spencer and Harald Höffding. The author outlines the doctrine of the evolution of morals, and reaches the conclusion that monistic ethics, based upon the theory of mechanical development, does not get beyond well-organized egoism and obedience to authority (p. 52).

The monist claims that his theory is the only one possible in view of modern natural science. The author shows that the natural scientist does not reach ultimate causes, which compels retreat to the theist's position. Finally, it is impossible upon this view to account for man's higher life.

In short, the author's destructive criticism is skilful; but what shall we put in the place of the view set aside? The reply is only an assertion of the theist's position, with little discussion of the relations between God and the world. The problem of the one ground of all and its relation to the world-process still remains.—JAMES TEN BROEKE.

Le danger moral de l'évolutionnisme religieux. Par Gaston Frommel, professeur à l'Université de Genève. (Lausanne: F. Payot, 1898; pp. 124, 16mo.) This suggestive little book, by the author of *Esquisses contemporaines*, consists of four lectures read before various organizations at Geneva, Lausanne, Sainte-Croix, and Paris, in the closing months of 1897. In a restrained and moderate spirit it calls attention to the rapid invasion of "evangelical theology" by the doctrine of evolution. Reference is made to the works of such French theologians and philosophers as A. Sabatier, H. Bois, A. Westphal,

F. Godet, J. Bovon, M. Millioud, and P. Chapuis. A wide acquaintance is evinced, not only with the primary sources, but with the large magazine literature. The main purport of the central contention may be summed up by saying that it is another evidence of the growing perception that evolution has been adopted with too little inquiry. What warrant have we for transferring a purely biological theory to other spheres, without alteration of method and application? Are the pre-suppositions it involves apposite in a region so contrasted as that of religion? Professor Frommel places his finger upon some of the resultant dangers, and sounds a clear note of warning.—R. M. WENLEY.

Six leçons sur les Évangiles. Par Abbé Pierre Batiffol. 3^e édition. (Paris: Victor Lecoffre, 1898; pp. 133; fr. 1.50.) These six lectures upon the origin of the gospels were delivered before young women admitted for the first time to the Catholic *Institut* of Paris. This institution, which represents the liberalism of the Catholics of France, has recently made what seems in France a great innovation; that is, it has admitted women to higher studies. After opposing the secondary education of women, the liberal Catholics, realizing the value of what it has done, have, at last, taken up a policy worthy of them. The opening of the *Institut* to women is a first step in the new direction, and the book before us is a sample of the teaching they receive. These six lectures are an introduction to a course in church history. The author deals with the conditions amid which the Christian Scriptures, and especially the gospels, came into existence, and the place which they filled in the early church. The lecturer says that he believes in plenary inspiration, but he discusses his theme with real independence. The field that he presents to us has been thoroughly worked by Protestants, and with greater ability and freedom; yet there is something fresh and interesting in his way of presenting his theme. The author is a man of learning and of faith. Let a large number of French young women read such healthy books, from the Roman Catholic point of view, and the religion of the future women of France will be of a higher order.—J. C. BRACQ.

La mort et la resurrection de Jésus-Christ. Par Edmond Stapfer, professeur à la faculté de théologie protestante de l'Université de Paris. (Paris: Fischbacher, 1898; pp. 352; fr. 3.50.) An attempt has been made by our author to interpret the thought of Jesus during the last six months of his life from a standpoint which presents a conflict